

ZION'S HERALD AND WESLEYAN JOURNAL.

Published

by the Boston Wesleyan Association for the New

England Annual Conferences of the Methodist Episcopal Church.

159

Vol. XVI. { ABEL STEVENS, EDITOR.
FRANKLIN RAND, AGENT.

For Zion's Herald and Wesleyan Journal.

THEOLOGICAL GENIUS.—ALLEGORY.

SELECTED FROM A LIVING WRITER.

Theological Genius, I mean that genius which has God, his attributes and works for its object.—The polytheism and paganism of all ages, but especially the Augustan and Periclean ages of Heathen literature, and the scholastic theology of the middle ages, furnish painful evidence of its perversion and misdirection. The theological, or rather anti-theological systems of the Greek sages, discover inimitable signs of genius, both in their original inventors, and in those who embellished and improved them. As works of genius, their hypotheses are magnificent and stupendous. Like the city and tower which the pilgrim tribes of earth erected in the plain of Shinar, stupendous in structure, and perhaps magnificient in embellishment; but like the gates of Babel, these hypotheses are useless—they never answered the object of their erection. Their great authors, "ever learning, were unable to come to the knowledge of the truth;" "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man." The highest excellence of these confused and contradictory systems is due to borrowed truths—wandering rays of the sun which shone on Zion, and illumined Palestine. As pearls sometimes glisten in the slime of the ocean bed, so beams of Divine light sometimes emanate from their pages; but like the flamen in the desert they give darkness a darker hue, and make night visible. It were creditable to mythology, had it preserved its borrowed truths uncolored and unvarnished; but this it has not done. It has rather imitated the vandalism of the barbarian robber, who first plunders the halls of their choicest collections, and then mars their proportions and devalues their beauty, that they may not be recognized, if found by their original owners; it has plundered the shrine of Revelation, and defaced its spoil to escape detection.

There was one idea pervading all the systems of ancient mythology, which proves the misdirection of theological genius—it was the eternity of matter. However just their notions of creating power, the idea of a proper creation out of nothing never seemed to any of them. The infinite distance from nothing to something, the wisest of them never measured. The chaotic chasm which yawned between existence and non-existence, their greatest originals never spanned. Nor is it wonderful that they did not. In the primal truths of theology, added reason has ever made but poor discoveries. Soothing in the very nature of these truths places them beyond the boundaries of human invention, just within the confines of Revelation. Those truths fundamental and vital to man, whether they pass under the Christian name of Divine Revelation, or the infidel appellation of revelations of consciousness, or under the Heathen symbol of Prometheus fire—all are of heavenly origin—all derived from sources above the highest height of human invention. What feed, then, says the enquirer, does theology afford for the exercise of the creative faculty which we denominate genius?—We answer, although revealed truths lie beyond the reach of human invention, yet, in interpreting, corroborating and enforcing these truths, there is ample exercise for invention. It is in these offices that we discover the development of Theological Genius.

The distinguishing characteristic of the speeches of Henry Clay, is an eminent practicalness. They are not imaginative, nor poetical, nor impassioned; they lack the solidity, compactness, and inherent force of Webster, and the philosophic generalizations of Calhoun; Wright is more plausible and ingenious; Preston is more graceful and fervid, and Choate the brilliant and classically ornate. Yet there is an unaffected earnestness of conviction, a profound heartiness of purpose, a frank and perfect conscientiousness, a manly good sense, exhibited in the works of this great statesman, which command the reader's understanding and approval, though the manner of the orator adds force and significance to the matter, so that his speeches should be said to be truly estimated, they are found to be far in the closet not possessed by the pretensions of many who have enjoyed the highest influence in the senate, the forum, and the world.

Mr. CALHOUN is another author of the very high rank, and his works, though in many respects different from those of the great orators I have mentioned, are scarcely less peculiar and national. He has been too much the habit to consider him only as a politician. His claims as a literary man have been almost overlooked. No one has more

all as a dialectician. His sentiments and close reasoning, his remarkable power of analysis, his simplicity and dignity—his doctrines, and all the elements of the power with which they are manifested—will secure for his productions a permanent place in the world's consideration.

My limits will not permit me to attempt a particular analysis of their characteristics, but in concluding this part of my subject, I may point to JOHN ZION ALEXANDER as altogether one of the most remarkable men of this century, in whose voluminous and various works there is not only marked national, but a wisdom which astonishes by its universality and profundity; to EDWARD EVERETT an orator of the most comprehensive learning, elegant diction, and noble spirit; to RUFUS CHOATE, the finest of our seminary rhetoricians; to the brilliant PRESTON, and many others, whose speeches those to which I have before directed attention, will remain in the memory of posterity.

Permit there is no broader field for the display of Theological Genius than theological warfare.

When arrayed against error which is vital and fundamental, it is well expounded; but it has often happened in polemic warfare that the thunderbolts of the war have been hurled against the churches, and the blades of polemic controversy flashed in the eyes of brethren; thus, too, in defense of minor differences, and in asserting nonessential truths,—those to which I have before directed attention, will remain in the memory of posterity.

He that has a good God, a good heart, and a wife to converse with, and yet complains he has no friends, conversation, would not have been easy and content, even in paradise.—Henry.

Indifference to religion is a great evil. Indifference to self, (that is to say, indifference to our own interests) considered as separate from those of God,) is a great good.

TERMS
OF THE HERALD AND JOURNAL.

1. The HERALD AND JOURNAL is published weekly, at \$100 per annum, in advance.

2. All subscriptions discontinued at the expiration of eight months, unless paid in advance.

3. All advertisements, except those for publication, should be sent to the printer, at Boston post paid.

4. Letters on business should be addressed to the Agent, Boston, and he paid, unless containing \$100 or five dollars.

5. All applications, accounts of revivals, and other matters relating to the church, must be accompanied with the names of the writers.

6. We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

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WEDNESDAY, OCTOBER 1, 1845.

MASSILLON AND HIS SERMONS.

We have heretofore briefly referred to the substantial volume of Massillon's Sermons, published by *Waite, Peirce & Co.* A later perusal of the work suggests to us some remarks on the character of the great Frenchman and his preaching. Massillon is, to our taste, the most interesting of the group of great pulpit orators who distinguished the age of Louis XIV. There is a profound sincerity, a stern and all convincing earnestness, a depth and energy in his character, which command not only the confidence, but the awe of the reader. He seems to preach as (in the sublime language of the apostle,) "seeing him that is invisible." If heaven were opened above him, and the angels coming forth to the last judgment, and hell itself giving up its spirits for their final account, we could scarcely imagine him more profoundly earnest and terribly eloquent than he is at times in these discourses. It was indeed while describing such a scene himself, that his audience once rose up from their seats with exclamations of anguish. This one trait, earnestness, renders his eloquence at times absolutely appalling, and we grasp the book exclaiming, "What shall it profit a man if he gain the whole world and lose his own soul?" Yet there is no artifice of the rhetorician about him; no exaggerated pictures; no unique phrases; no startling aspunctions. No writer could be more exempt from them, notwithstanding his style is distinguished for classical purity and grace. He usually selects the most simple topics—"The Neglect of Religion"—"The Small Number of the Saved"—"The Disgusts accompanying Virtue"—"The Certainty of the Loss of the Righteous in a State of Lukewarmness"—"The Delay of Conversion"—"The False Trust"—"The Day of Judgment," &c. Such are specimens; and not only the topics, but every page of their discussion shows that the inmost spirit of the man feels their terrible reality, and is stirred and aroused by them to a strength which is often majestic and overpowering. A slight and perspicuous texture of reasoning extends through his discourses, but it is only what may be necessary to stop the mouth of the speculative gainsayer, and make the appeal to his conscience more resistless. He is too much in earnest to pause either for cunning metaphysics or meretricious ornament. His sword is one of iron, hit and all, with no precious gear or ornament upon it, but yet with the temper of Damascus.

His style is thoroughly of the same character. It would be difficult to find a poetical ornament in his sermons. No individual phrase would be pronounced eloquent; but we may say almost literally that no paragraph could be read without arresting the attention by its serious force, yet individual paragraphs alone give no adequate idea of his eloquence. His force is cumulative. You pass from paragraph to paragraph, and page to page, through reasoning them in simplicity and a phrasology literal and severe, at first with a growing consciousness that the subject is important, and that the preacher feels it deeply; next with a conviction that its interest is extraordinary, and a painful apprehension that you have never before appreciated it rightly; and end at last, overwhelmed with anxiety and awe, exclaiming, in the language of his sermon on the small number of the saved, "If thus it is, O my God, will attain to salvation!"

In this particular of verbal style, Massillon contrasts favorably with most of the great French preachers. They are generally addicted to minute ornaments: he is celebrated for his graceful accuracy, but not for poetical embellishment; figures and phrases so important with them, he, in the intentness and earnestness of his purpose, cannot pause to admit. This is the true style of eloquence. Perhaps our greatest mistake in oratory is that we confound eloquence with poetry. The imagination, and especially the fancy, belong to poetry; the passions chiefly to eloquence. They are not indeed exclusive; passion enters into poetry, but the picturesque and rhythm are its distinctive traits; imagination may aid eloquence, but in such cases it is like the flash of the cannon, momentary and not essential to the ball that carries home the effect. Cicero is ornate, but how sternly severe in Demosthenes, Pitt, Henry, Webster, and all the great orators celebrated not only for elegance but for effect? Eloquence is persuasion. Would you persuade your neighbor from stepping over a fatal precipice by florid language and picturesque thoughts? Men are always eloquent when they quarrel; but who ever quarreled in poetical style? An Edinburgh writer says, in describing true eloquence, that "of all its characteristics, the most striking and the most universal, is the moderate use of the imagination." The pulpit has erred most sadly here. What vapid nonsense, what bombast and imaginative hyperbole characterize it, and even some of its most celebrated, or, at least, most notorious speakers! The critic referred to, says that "the vapid declamation, the tawdry ornament, which too often are found in the pulpit, not only without astonishment, but with admiration, would not be tolerated a moment in the Senate or at the bar." The pulpit presents the noblest sphere of eloquence, and demands its highest style. Its topics, and accompaniments, and objects, are all above the sportive juveniles declamation, or moon-smitten rhapsody. In no place, not even at the tribunal, where life and death pend on the doubtful hour, are meretricious artifices more out of place; are directness and trembling earnestness more relevant.

Where we called upon to select a model of pulpit oratory, we might choose some other than Massillon, as comprehending a greater range of excellencies, but none as exemplifying more fully the highest requisite of homiletic style, earnest and simple aim at its proposed result.

We have already referred to the effect of one of his sermons. Voltaire said, in the *Encyclopédie*, that the passage mentioned was a chef d'œuvre, unsurpassed by any thing in ancient or modern eloquence. The passage has often been given, but its power cannot be appreciated without reading the whole discourse. It is by no means his best; but its appealing energy makes it a good example of the preceding views. His object is to prove the danger of his hearers, by a consideration of the few that will be saved. He shows in unflinching language, who alone can be saved, according to the scriptures, and the authorities of the church in all ages. He is fearlessly rigorous here. He then proceeds with much detail to show, that according to the current sentiments and fashionable habits of Christendom, most men, most of his hearers, would be, must be lost. He was preaching to the nobility of France, in the most debauched period of her history, but he strikes home with terrible distinctness and power. Speaking as one who was to go from the pulpit to the bar of his God, he points to the gay saloon, to the theatre, the maxims of business life, and exclaims:

"Permit me to ask you here, who confounds you in these ways? By what rule are they justified to your mind? Who authorizes you in this dissipation, which is neither agreeable to the title you have received by baptism, nor perhaps to those hold you from your ancestors? Who authorizes those public pleasures, which you only think innocent, because your soul, already too familiarized with sin, feels no longer the dangerous impressions or tendency of them? Who authorizes you to lead an effeminate and sensual life, without virtue, suffrage, or any religious exercise?—to live like a stranger in the midst of your own family, disdaining to inform yourself with regard to the morals of those dependent upon you?—through an affected state, to be ignorant whether they believe in

the same God; whether they fulfil the duties of the soul in this assembly, and a voice from heaven should assure us of it, without particularizing him, who of us would not tremble lest he should be the devoted wretch? Who of us would not shudderingly inquire of his conscience, if his crimes did not deserve this punishment? Who of us, seized with dread, would not demand of Christ, as did the apostles, "Lord, is it I?" And would a short respite be granted to our prayer, so of us would not seek, by tears, supplications and sincere entreaties, to be relieved? Who of us are in our senses, my dear hearers? Perhaps, among all who listen to me, ten just would not be found; perhaps fewer. What do I know, O my God? I dare not with a fixed eye look into the abyss of thy judgments and justice. More than one, perhaps, would not be found amongst us. And this danger affects you not, my dear hearers? You persuade yourself, that this great number who shall perish, you will be the happy individual; you who have less reason, perhaps, than any other to believe it; you, upon whom the curse of God hangs, and who will fall, will only one of all who have me to offer. O my God! how little are the virtues of thy law known to the world! In all ages, the just have shuddered with dread, in reflecting on the severity and extent of thy judgments upon the destinies of men. Alas! what do they prepare for the children of Adam?"

We content ourselves with looking around us. We do not reflect that, what is present, we call custom, would, in former times, before the morals of Christians became degenerated, have been regarded as monstrous singularities; and, if corruption has gained since that period, these vices, though they have lost their singularity, have not lost their guilt. We do not reflect, that as the Holy Spirit says, the laws of the people are vain: that our Savior has left us rules, in which neither times, ages, nor customs, can ever authorize the smallest change; that the heavens and the earth shall pass away; that customs and manners shall change; but that the divine laws will stand for ever.

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BIOGRAPHICAL.

MRS. SARAH KENT, consort of Mr. Thomas Kent, departed this life at their residence in Oxford, N. H., July 3, in the 81st year of her age. Her name before her marriage was Sarah Humphreys. She was born in Marblehead, Mass., Sept. 20, 1764, and was united in marriage with Mr. Thomas Kent Feb. 17, 1791. They subsequently settled in Oxford, where they have long resided. A little more than fifty-four years were they continued in this happy relation, during which time she became the mother of seven children, three of whom have already gone before her to the spirit world.

In December, 1812, she experienced a change of heart, and united with the Methodist Episcopal Church, in which she continued an esteemed member to the day of her death. Brother and Sister Kent were among the early fruits of Methodism in Oxford, and their house was an eminent parson's home, where they ever witnessed a cordial welcome. Long shall we remember the hospitality of this kind family.

The even temperament of her mind was such, that she seldom rose very high in religious ecstasy, or sunk by depression amidst the discouraging conflicts and trials of life; but calmly pursued her journey to the land of rest, in humble confidence and trust in God.

In life she was celebrated for her abundant charity—always a defender of the accused, especially in their absence, placing the best construction on every occurrence. Bowing under the infirmities of age, she had suffered much for several of the last years of her life, especially by chronic rheumatism. But nature had no infirmities which grace could not enable her to endure with Christian submission.

Her last sickness was short but distressing. On Friday evening, June 27th, she received a paralytic shock, or fell in a fit of apoplexy, which terminated her mortal career in a few short days. From the time she was taken ill until Sabbath morning, she remained senseless, after which she was able to answer some questions, and appeared to be sensible at intervals until her death. She was observed frequently to be engaged in prayer and praise during the last four days of her continuance. Her mind was calm and peaceful, and her sun seemed to set without a cloud. She died like one falling into a quiet and sweet sleep, without a struggle or a groan.

Her funeral was attended on the Sabbath following by a large assembly of citizens, and a discourse was delivered by the writer, from Phil. 1. 21, "For to me to live is Christ, and to die is gain." SOLOMON STAS.

Sept. 17, 1845.

Will the Western Christian Advocate please copy.

STEPHEN MORRILL, Esq., died in Strong, on the 29th ult., aged 56 years. Br. Morrill was the oldest of four brothers, one of whom, the Rev. P. P. Morrill, of the Maine Conference, has been in the vineyard of the Lord a number of years, the other two, besides the subject of this notice, are local preachers, and his sisters, I believe, are members of the Methodist Episcopal Church. How much this is owing to the consistent walk of our brother, I am not able to say. Br. Morrill has occupied the offices of class-leader, exhorter, and steward; this last office he filled at the time of his death. He will be affectionately remembered by many dear brethren in Falmouth, where he resided until two or three years since. In that place, and Portland, he was known as zealous in the promotion of all the interests of the church.

By esteeming others honest as himself, he placed himself in circumstances where he was stripped of most of his property, and had to leave that convenient and beautiful home, where the weary servants of God always found welcome rest, and come to this place, where he was less comfortably situated, and less able to sustain the institutions of the church of his early and only choice. But he has gone to take possession of that inheritance, and those mansions, where all the truly faithful shall be welcomed, and be free from the grasping of the unjust. May his dear friends be prepared to follow him when God shall call.

Strong, Sept. 13, 1845. D. F. QUIMBY.

MRS. MARY CLARK, died in Whitefield, at the residence of Mr. Lewis, her son-in-law, Sept. 11th, aged 82 years. Sister Clark was among the first fruits of Methodism to the Lord, in the State of Maine. She was converted under the labors of that servant of God, the Rev. Jesse Lee, during his first visit to the District of Maine, about fifty years ago, and soon after, with her husband and others, was received into the society, in Pittston, at its first formation. She continued a faithful and worthy member of the church till released by death. She was a mother in Israel, and bore the burden and heat of the day with the early Methodists in the place, and had the satisfaction, in answer to prayer, of seeing all her children converted to the Lord. She was not only peaceful, but triumphant in the hour of death. She rejoiced in God with holy triumph, till her spirit was called to meet the Lord.

East Pittston, Sept. 18. GEO. D. STROUT.

BRO. E. PLAISTED, died in Gardiner on the 14th instant, aged 27 years. His mind, in the trying hour of death, was supported by the grace of God. He died in peace with God, through our Lord Jesus Christ. By his death a wife and two small children are left to mourn the loss of an affectionate husband and father—also a mother, brothers and sisters, mourn the loss of a dutiful son and kind brother, but not as those who have no hope. Those that sleep in Jesus will God bring with him. Hence if they are faithful unto death, they will meet again to part no more.

THOMAS GREENHAUGH.

WILLIAM DAVIS, of East Poland, Me., died Aug. 24th, 1845, aged 82 years. Of his history many good things might be said. Let it suffice to say, that he was one of the first settlers, and also one of the first fruits of Methodism in this place, in which he lived and maintained the character of a worthy and acceptable member of the Methodist Episcopal Church for about half a century. A funeral sermon was preached by the writer from Ps. xxxvii. 37, "Mark the perfect man, and behold the upright, for the end of that man is peace." Such a man was William Davis. A few of his early associates gathered around his remains; peace and of brothers they will soon follow him. Peace to his memory.

ISAAC LORD.

East Poland, Sept. 8th.

ISAAC LORD.

BETSY JACKSON, wife of Mr. Henry Jackson, of Minot, Me., died Aug. 29th, aged 47 years, in full prospect of glorious immortality through Jesus Christ. In her last days, she found that religion which she had embraced a number of years since, to be her support, and to enable her to say in her last moments,

"Jesus can make a dying bed."

"Feel soft as down pillows are."

"Whist on his breast I lean my head."

"And breathe my life out sweetly there."

East Poland, Sept. 8th.

ISAAC LORD.

SISTER SARAH ANN WENTWORTH, of Lyman, departed this life on the 7th instant, in the triumphs of faith. She was a worthy member of the Methodist Episcopal Church for several years, and died much lamented. The afflicted family have sustained an irreparable loss. May the Lord sanctify it to their good.

H. M. EATON.

Alfred, Maine, Sept. 16th. 1845.

PERSONAL EFFORT.

For Zion's Herald and Wesleyan Journal.

FACTS SHOWING THE UTILITY OF PERSONAL EFFORT.

In pursuing the subject before us, we wish the Christian reader to keep our object in view, viz.: To interest and encourage you, whatever may be your talents or your circumstances, to be a diligent co-worker with God in effecting the salvation of souls. Should he be the one great business and study of our lives how we may instrumentally rescue deathless spirits from eternal burnings, and to fit them for immortal glory. Reader is this the purpose of thy heart and the labor of thy life? To proceed, the following fact presents the subject before us in a little different form, viz.: In a combination of individual effort.

In a pleasant manufacturing village in New England, a number of pious mechanics, who were connected with a society where their pastor and a majority of the church were doing little or nothing to promote a revival of religion, resolved to carry out the personal effort plan to save souls; consequently, they chose a room in their workshop, where they daily held a sort of family worship meeting. Into this circle they would invite such of their unconverted friends as they were more specially interested for, or such as they could persuade to come in, and there converse and pray with and for them. It is believed five or six young men were thus instrumentally saved during the period of a year; and it is believed they were the only ones who professed to be converted during that time in that place. Some of these young men have since held responsible places in the church and world.

Would it not be well for the devoted few who are connected with a cold and inefficient church and ministry, to adopt the same course? Year would it not stimulate and begot in others a mind to work? Revivals of general communion in some such way?

For baptism of the Holy Ghost to fit us for the work.

The following is another proof, illustrating the power of combined and personal effort.

In October, 1839, three pious females convened together to labor for the conversion of a man who was the husband of one of them. At the time of the engagement referred to, he was a great trial with the subject of religion, and very seldom attended the public worship of God, and was in the habit of indulging himself too freely in the use of intoxicating drinks. But through divine assistance, these Christians resolved on trying the efficacy of their faith in the promises of God. They also enlisted the prayers of others in his behalf. The first omen of good which were discovered about him, was his occasionally taking up the Bible to read before retiring to rest at night; then he began to attend public worship a part of the day on the Sabbath; and in a few weeks after, he would go all day; and then occasionally to a weekly evening prayer meeting. These indications of divine goodness were grasped with eager gratitude by his anxious friends, and led them to hope for a speedy answer to their united petitions. But still he remained undecided, while his convictions became more and more distressing, till he was glad to have his friends pray with and for him. Notwithstanding all this, he would not fully and heartily come to Christ by the renunciation of all sin, especially his besetting sin. When his praying friends saw this, they were at times greatly disengaged, but would not give him up. They continued to pray for him, and he was compelled, like sinking Peter, to cry out, "Save, Lord, or I perish!" These prayers were answered, although he continued to the part of those upon whom he confers them?

Under what obligations are you placed to God from the consideration that he is your Creator, Benefactor, Preserver and Redeemer? What violations of these obligations would be sin?

What duties grow out of your several relations to God, to the church, to your fellow men generally, to those in your immediate vicinity in particular, to this world and to eternity? What duties grow out of your very profession? What neglect of these would be sin?

What prohibitions does the gospel make? Which of these are associated with that self-denial which is essential to discipleship? What have you to do with your dress, your estate, your business, your spirit, your company, and your subjects and manner of conversation? What indulgences here would be sin?

To what sacrifices does the gospel call you? Is it your duty to make these sacrifices? Can you neglect them without sin?

As sin is so deeply rooted in your fallen condition, has formed so close an attachment to all your interests, presents itself to you under various aspects, and transforming itself into an angel of light, suggests so many inducements to its love and practice in some forms, does it not become you to guard yourself well against it in every form?

What are you willing to know why you are no more holy, why you are no more useful, and why you are no more solicitous of the salvation of souls?

Are you in the habit of sinning? Have you any idea that you are guilty? What, guilty? And have you any thing to fear from sin as committed by yourself? Can you imagine why sin is less sinful in you than in an unconverted person?

Have you been sincere and deliberate in your answer to the foregoing questions?

In view of your condition, and the condition of the church and world, to what advantage will you turn these reflections?

Reformers of the first, sixteenth and eighteenth centuries were accustomed to reflect seriously upon such subjects as the foregoing; and under the influence of their reflections, to account sin so exceedingly sinful, as to labor to shun the very appearance of it in themselves, and to save others from its love, practice, guilt, dominion, pollution and consequences. If we will show the world why there have been so few reforms? and so few reformers latterly, let us imitate ancient reformers in their views of sin, and efforts to convince others that those views were correct, and we shall soon seek, as earnestly as they, clean hands and pure hearts; and such as come within the influence of our labor, our tears, and our prayers, shall initiate the multitudes who, in their turns, exclaimed, "Men and brethren, what shall we do?" We may soon convince the world, that in our estimation, sin is no trifle. The influence of truth will be so farred, that like a "two-edged sword," it will effectually accomplish the thing whereto it is sent. God grant that you may be living epistles of the purity of holiness, its entire separation from sin, and the exceeding sinfulness of sin, known and read of all men.

Sabbath Evening. Hallelujah! God reigns in grace, he is the multitude of the earth rejoicer. My brother filled the pulpit at my station to-day, while I remained to see the moving of the Spirit, and bold forth the word of life here. A deep and solemn sense of God's presence was sensibly felt in the congregation. The young man was there. The expression of his countenance told that God was at work upon his heart. In the afternoon could plainly discover that he was in trouble. Previous to the evening services, I learned from a brother with whom he boards, that he had taken him to his room, and, falling on his knees, begged him to pray, or he should be lost. Hallelujah! God has convicted. At the first invitation to come to the altar, the young man was there; not on his knees, but literally on his face, groaning for mercy. The dear brother who mingled his voice in the preacher's study with ours, in his half-way, was at his side, and in five minutes he passed through the Gospel gate of conversion. God is faithful! blessed, thrice blessed, be his Holy Name! After the services had closed, I learned from the young man the following particulars. He had felt an uncommon conviction during the protracted meeting, till about the time prayer was offered for him, of which he was then ignorant. That the day of the snow-storm he came down to the pulpit of the preachers on some business for his employer, and on returning, serious and awful reflections seized him. The thought of suddenly dying—of meeting God, and of his guilty state, gave him no rest from that time, till he found it at the altar. Glory be to God in the highest! The conditions of receiving are easy and sure.

From these minutes of my Note Book, I remark, that the prayer of faith is definite in its object. We should get some particular individual, or object, before our mind, and by reflection and prayer, we shall be led by the Divine Spirit to the exercise of faith. There is nothing farther from faith, than a cold, dead, dull, missionary or family faith, in the time of protracted means of grace. It kills the life and spirit of others who are just on the verge of receiving the promise of God by believing. And if some of these "dead and alive" professors of religion realized what an effect a *fathers* prayer made on the spiritual member, or a *convinced* sinner at the altar, there would be less of such soul-chilling mockery. "But," says the professor, "I really want to pray for souls," and do my part. Well, go into your closet, and ask God to break you down so low, that you will be willing

Could longer pinion to the earth,
A spirit all-redeemed;
Borne on the wings of cloudless faith,
Thy soul with glory beamed,
As through the opening vista bright,
Thy scaleless vision kennd;
The verdant fields of fadless light,
Where ransomed voices blend.

In the new song, which on thine ear
Rich cadence ever rang,
When lingering on thy mission here,
Such hallowed notes were strung.

List, father, mother, loved and true,
Sister, only and dear,
Kind brothers all, the harps are new,
My raptured senses hear.

Angelic visions float around
The couch wherein I lie,
And all uneasiness is the sound
That waits my soul on high.

Though earth has been a garden fair,
Whose flowers I loved to culti;
I haste to breathe the welcome air,
Where sinless beings dwell.

Just on the brink of Jordan's wave,
Beyond its tempest swell,
Whose surge Christ's own may fearless brave,
I know that form full well!

Outstretch'd I see the sheltering arms,
Which mark my Savior dear;
Hold me no longer from those charms!
I go without a fear.

The valley, once so dark and chill,
With sun-like radiance glows,
Or call it not a gloomy vale,
Since there is Sharon's Rose!

Thus spoke those quivering lips, ere passed
Her gentle spirit home;
Then dauntless on his bosom cast
Herself, and met her doom.

And in that room, where kindred hearts,
By parting pangs are given,
The song of victory yet floats,
Commenced, but done in heaven.

Bangor, Sept. 16, 1845. FENELLOPE.

For Zion's Herald and Wesleyan Journal.

SIX.

SERIOUS QUESTIONS TO PROFESSORS OF RELIGION.

Dear Brethren and Sisters.—Sitting in my study and reflecting upon the value of human souls, the destructive nature of sin, the relation you sustain to the world, the influence you exert, the interest you manifest in the cause of salvation, and the probability that many will be lost, lost, I was led to explain, in relation to you, "they don't think."

Please read the following questions, and think seriously. Answer each question you present.

1. What is sin? Of whose law is it "the transgression"? To which, and to how many of the numerous relations you sustain, does law extend? Are its claims just?

2. What does that law require of you in relation to your numerous mercies? Can you enumerate the mercies which cluster around your natural, physical, civil, social, domestic, personal, intellectual, moral and religious condition? If had, especially his besetting sin. When his praying friends saw this, they were at times greatly disengaged, but would not give him up. They continued to pray for him, and he was compelled, like sinking Peter, to cry out, "Save, Lord, or I perish!" These prayers were answered, although he continued to the part of those upon whom he confers them?

3. Under what obligations are you placed to God from the consideration that he is your Creator, Benefactor, Preserver and Redeemer? What violations of these obligations would be sin?

4. What duties grow out of your several relations to God, to the church, to your fellow men generally, to those in your immediate vicinity in particular, to this world and to eternity? What duties grow out of your very profession? What neglect of these would be sin?

5. What prohibitions does the gospel make? Which of these are associated with that self-denial which is essential to discipleship? What have you to do with your dress, your estate, your business, your spirit, your company, and your subjects and manner of conversation? What indulgences here would be sin?

6. To what sacrifices does the gospel call you? Is it your duty to make these sacrifices? Can you neglect them without sin?

7. As sin is so deeply rooted in your fallen condition, has formed so close an attachment to all your interests, presents itself to you under various aspects, and transforming itself into an angel of light, suggests so many inducements to its love and practice in some forms, does it not become you to guard yourself well against it in every form?

8. Are you willing to know why you are no more holy, why you are no more useful, and why you are no more solicitous of the salvation of souls?

10. Are you in the habit of sinning? Have you any idea that you are guilty? What, guilty? And have you any thing to fear from sin as committed by yourself? Can you imagine why sin is less sinful in you than in an unconverted person?

11. Have you been sincere and deliberate in your answer to the foregoing questions?

12. In view of your condition, and the condition of the church and world, to what advantage will you turn these reflections?

Reformers of the first, sixteenth and eighteenth centuries were accustomed to reflect seriously upon such subjects as the foregoing; and under the influence of their reflections, to account sin so exceedingly sinful, as to labor to shun the very appearance of it in themselves, and to save others from its love, practice, guilt, dominion, pollution and consequences. If we will show the world why there have been so few reforms? and so few reformers latterly, let us imitate ancient reformers in their views of sin, and efforts to convince others that those views were correct, and we shall soon seek, as earnestly as they, clean hands and pure hearts; and such as come within the influence of our labor, our tears, and our prayers, shall initiate the multitudes who, in their turns, exclaimed, "Men and brethren, what shall we do?" We may soon convince the world, that in our estimation, sin is no trifle. The influence of truth will be so farred, that like a "two-edged sword," it will effectually accomplish the thing whereto it is sent. God grant that you may be living epistles of the purity of holiness, its entire separation from sin, and the exceeding sinfulness of sin, known and read of all men.

13. In view of your condition, and the condition of the church and world, to what advantage will you turn these reflections?

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